

THE
TRUMPET
OF THE SOVLE,
SOVNDING TO
Iudgement.

By HENRY SMITH.

Whereunto is annexed, a Deuout
PRAYER.

Eccles. 21. 1.

*Remember thy Maker in the dayes of thy
Youth.*



LONDON

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THE NOVEL

OF GINGEE

BY J. H. YARVIS

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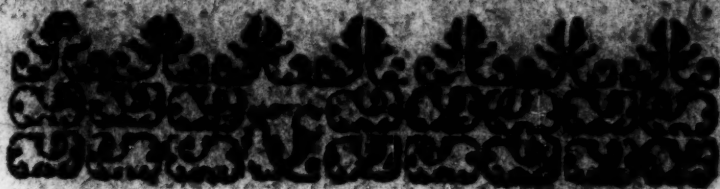
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ECCLESIASTES

Chap. 11. Vers. 9.

THE TEXT.

*Reioyce O young man in thy youth :
and let thy heart be merry in thy
young dayes : follow the waies of
thine owne heart, and the lusts of
thine Eyes : But remember for all
these thinges thou must come to
Iudgement.*



*When I should haue
preached under the
Crosse, I mused
what Text to take
in hand to please
all, and to keepe my selfe out of
danger: and musing, I could
not finde any Text in the Scrip-
ture that did not reprove sinne,
vnlesse it were in the Apocripa,
A 3 which*

which is not of the Scripture ;
This text bids them that be vo-
luptuous , bee voluptuous still :
let them that bee vaine-glorious,
bee vaine-glorious still : let them
that bee couetous , bee couetous
still : let them that be Drunkards
be Drunkards still : let them that
be Swearers be Swearers still ;
let them that be Wantons , bee
Wantons still : let them that bee
carelesse Prelates, be careles still :
let them that be Usurers, be Usu-
rers still : but saith *Salomon*, Re-
member thy end, that thou shalt be
called to iudgement at the last for
all together.

This is the counsell of Salomon
the wisest then liuing : what a
counsell is this for a wise man,
such a one as was Salomon ?

In the beginning of his Booke
hee saith, All is vanity , and in the
end he saith, Feare God and keepe
his Commandements : In the
twelfth Chapter he saith, Remem-
ber thy Maker in the dayes of thy
youth ;

youth: but here he saith, Reioyce
O young man in thy youth: Here
he speaketh like an Epicure, which
saith: eate, drinke and be merry:
Here he counsels, and here hee
mockes: yet not after the manner
of scozners, although they deserued
it in shewing their foolishnes, as it
is in the first of the *Proverbs*: Hee
laughed at the wicked in derision.

As in the second Psalm, God
seeing vs followe our owne
wayes; For when hee bids vs
pray, we play: and when he bids
vs run, we stand still: and when
he bids vs fast, we feast, and send
for vanities to make vs sport:
then he laughes at our destruction.
Therefore when Salomon giueth a
sharpe reproofe, and maketh you
ashamed in one word; he scoffing-
ly bids vs doe it againe, like a
Schoule-master which beateth his
Scholer for playing the trewant,
hee lbiueth him play the trewant
again: And this is the bitterest re-
proofe of all.

But leaſt any Libertine ſhould miſconſider Salomon, and ſay that he bids us be merry, and make much of our ſelues; therefore he ſhutteth it vp with a watch-woord, and ſetteth a Worde before his lippes, and reſponeth it (as he ſpeaketh it) before he goeth any further, and ſaith: But remember that for all theſe things thou muſt come to Iudgement. But if we will vnderſtand his meaning, he meaneth when he ſaith: Reioyce O young man, Repent O young man in thy youth; and when he ſaith, Let thy heart cheere thee, Let thy finnes grieue thee: For hee meaneth otherwiſe then hee ſpeaketh: hee ſpeaketh like *Micha* in the *Book* of Kings, the ſecond Chapter, Goe vp and proſper: As like as *Ezekiel*, Goe vp and ſerue other Gods: As *St. Iohn* ſpeaketh in the *Reuelation*, Let them that be wicked, be wicked ſtill: But if there were no Iudgement day, that were a merry world; There-
fore

fore saith Salomon, When thou
art in thy pleasure, flaunting in
the fieldes, and in thy leane
kisses, and amongst thy lovers,
with thy smiling lookes, thy wan-
ton talks and merry iesses, with
thy pleasant games, and dofty
lookes, Remember for all these
things thou shalt come to Iudge-
ment.

Whilist the Thiefe stealeth, the
Thempe groweth; and the hoke
is conered within the bayte: we
sit downe to eat, and rise vp to
play, and from play to sleepe; and
a hundred yeares is counted lit-
tle enough to sinne in: But how
many sinnes hast thou set on the
score, so many kindes of punish-
ments are provided for thee:
how many yeares of pleasure thou
hast taken, so many yeares of
paine: how many drammes of
delight, so many poundes of do-
lour: when Iniquity hath playd
her part, Vengeance leapes vp
on the Stage: The Comedy is
short,

short, but the Tragedy is longer: the blacke Guard shall attend vpon you, you shall eate at the Table of sorrow, and the Crowne of death shall bee vpon your heads: many glittering faces looking on you; and this is the feare of Sinners: when the Deuill hath enticed them to sinne, hee perswadeth like the olde Prophet in the Booke of Kings, who when hee had entised the young Prophet (contrary to the Commandement of G D D) to turne home with him, and to eate and drinke, he Cursed him for his labour, because hee disobeyed the Commandement of the Lord, and so a Lyon deuoured him by the way.

The foolish Virgins think that their Oyle will neuer be spent: so Dina stragled abroad, whilst shee was defloured: what a thing is this to say reioyce, and then Repent: What a blanke to say, Take thy pleasure, and then, Thou shalt come

come to Iudgement: It is as hee should say, Steale and be hanged: steale and thou darest, strangle Sinne in thy Cradle, for all the wisdom in the world will not helpe thee else: but thou shalt be in admiration like dreamers which dreame strange things, and know not how they come. He saith, Remember Iudgement: If thou Remember alwayes, then thou shalt haue little list to sin: If thou Remember this, then thou shalt haue little list to fall downe to the Deuill, though he would giue thee all the world, and the gloze thereof.

Salomon saith, the Weede groweth from a Weede to a Cockle, from a Cockle to a Bramble, from a Bramble, to a Byer, from a Byer to a Thorne: Lying breeds Periurie: Periury breeds haughtinesse of heart: Haughtinesse of heart breeds Contempt: Contempt breeds Obstinacy, and Obstinacy brings forth much euill.

And this is the whole progresse

grosse of sinne: hee groweth from
a Lpar to a Whiefe, from a Whiefe
to a Murderer, and neuer leaueth
vntill hee hath searched all the
comes in Hell, and yet he is neuer
satisfied: the more hee sinneeth,
the more hee searcheth to sinne:
when hee hath deceiued, nay, he
hath not deceiued thee: as soone as
hee hath that hee desireth, hee hath
not that he desireth: when he hath
left fighting, hee goeth to fighting
again: yet a little, and a little
more, and so we sit from one sin
to another.

While I Preach to you here, ini-
quitie ingenders within you, and
will breake sooth as soone as you
are gone. So Christ wept, Ieru-
salem laughed: Adam brake one
and two breake Tenne: like Chil-
dren which laugh and cry, so as if
we kept a shop of vices; now this
sinne & then that, from one sinne
to another.

O remember thy end saith Salomon,
& that thou must come to Iudgmēt.

What

What shall become of them that
hath tryed them selfe, be condem-
ned most? Reioyce O young man
in thy youth.

But if thou marke Salomon, he
harpes vpon one string, hee dou-
bles it againe and againe, to shew
vs things of his owne experience,
because we are so forgetfull there-
of in our selues, like the Dycamer
that forgetteth his dyme, and the
Sweater his swearing.

So wee beg of every vncleane
spirit, vntill we haue bumbasted
our selues vpon to the throte, filling
every cozner of our hearts with
vncleannes, and then we are like
the Dog that coumeth out of the
sinke, and maketh every one as
soule as himselfe: therefore saith
Salomon, if any one will learne
the way to Hell, let him take his
pleasure:

He shynkes I see the Dialogue
betwene the flesh and the spi-
rit: the worst speaketh first, and
the flesh saith: Soule, take thine
ease,

ease, eate, drinke, and goe bzaue,
lie softe: what else should you doe
but take your pleasure? Thou
knowest what a pleasant fellow I
haue been vnto thee: thou know-
est what delight thou hast had by
my meanes: but the Soule com-
meth in, burthened with that
which hath bene spoken before,
and saith, I pray thee remember
Iudgement, thou must giue ac-
count for all these things, for vn-
lesse you Repent, you shall surely
perish.

So saith the flesh, talke not of
such graue matters, but tell me of
fine matters: of soft Bedes and
pleasant things, and talke me of
bzaue pastimes; Apes, Beares,
and Puppets: for I tell thee the
forbidden fruite is sweetest of all
fruits: for I doe not like of your
telling me of Iudgement: but take
then thy Jewels, thy Instru-
ments, and all the strings of ban-
ty will strike at once; for the flesh
loues to be bzaue, and tread vpon
Cokes,

Cozkes, it cannot tell of what fashion to be of, and yet to be of the new fashion.

Reioyce O young-man in thy Youth.

¶ This goes braue! for while wickednes hath cast his rubs, and vengeance casts his Spurres, and his soote, and thus she reeles, and now shee tumbles, and then shee falles; therefore this progresse is ended.

¶ Pleasure is but a spurre, Riches but a thorne, Gloze but a blast: Beautie but a flower, Sinne is but an hipocrite. Honey in thy mouth, and Poyson in thy stomacke: Therefore let vs come againe and aske Salomon in good sooth, whether he meaneth in good earnest, when hee spake these words: O (saith Salomon) it is the best life in the world to goe braue, lye soft, and liue merrily, if there were no Iudgement.

¶ But this Iudgement marres all, it is like a Dainpe that puts out

out all the light; and like a Worm
that mureth all the Oyntment:
for if this be true we haue spunne
a faire thread, that wee must an-
swer for all, that are not able to
answer for one: why Salomon ma-
keth vs wiles, and giueth vs
gambes to play withall: what
then, shall not wee reioyce at all?
Yes, there is a golly myxth, and if
we could hit on it, which is called,
Be merry and wise: Sara laughed
and was reproued: Abraham
laughed, and was not reproued.

And thus much for the first Part.

But remember that for all these
things thou must come to Iudge-
ment.

This there, is as it were a Di-
alogue betwene the flesh and the
spirit, as two Counsellors: the
world is first, and the flesh spea-
keth proudly, but the spirit
is in burthened with that
which hath bene spoken: The

Fleſh goeth laughing and ſinging
to Hell ; but the Spirit caſteth
rubs in his way, and puts him in
minde of Iudgement, that for all
theſe things now ends Reioyce,
and heere comes But : If this
But were not, we might Reioyce
ſtill : If Young men muſt for all
the ſports of youth, what then
ſhall Olde men doe being as they
are now : Surely if Salomon lived
to ſee our olde men live now ; as
heere hee ſaith of Young men, ſo
high as ſunne rageth, yet Men-
geance ſits about it, as high as
high Babell.

We thinks I ſee a Sword hang
in the Ayre by a twine threed, and
all the Sonnes of Men labour to
buſt it in ſunder.

Where is a place in Hell where
the couetous Judge ſitteth, the
greedy Lawyer, the griping Land-
lord, the careleſſe Biſhop, the luſty
Pouſh, the wanton Dames, the
Theefe, the robbers of the Com-
mon-wealth: they are puniſhed in

this life, because they euer sinned
as long as they could, while mercy
was offered vnto them: therefore
because they would not be wash-
ed they shall bee drowned.

Now put together Reioyce and
Remember: Thou hast learned to
be merry, now learne to be wise:
now therefore turne ouer a new
leafe, and take a new lesson: For
now Salomon mocketh not as hee
did before; therefore a checke to
thy Kuffes, a checke to thy
Cuffes, a checke to thy Robes,
a checke to thy Golde, a checke,
to your Riches, a checke to your
Beauty, a checke to your mucke,
a checke to your graues: Woe
from aboue, woe from belowe,
woe vnto all the strings of Van-
itie: Dost thou not now mar-
uaile that thou hast not a feeling
of Sinne? For now thou seest
Salomon saith true, thine owne
heart can tell that it is wicked,
but it cannot amend; therefore it
is his time to amend: As Nathan
came

came to David after that Bathan
had tempted him to unlawfull
lust, so commeth accusing Consci-
ence after Sinne.

Hee thinkes that every one
should haue a feeling of Sinne;
though this day be like yesterday
and to morrow like to day, yet
one day will come for all; and
then woe, woe, woe, and nothing
but darknesse. And though God
came not to Adam till the Eue-
ning, yet hee came: Although the
fire came not vpon Sodom untill
the euening, yet it came: and so
comes the Iudge although hee bee
not yet come; though hee haue
Leaden feet, hee hath Iron hands:
the Arrow flyeth and is not yet
fallen, so is his wrath: the pit is
digged, the fire kindled, and all
things are made ready and prepa-
red against that day; onely the fi-
nall Sentence is to come, which
will not long tarry.

You may not thinke to be like
to the Thiefe that stealeth and

is not seene : nothing can be hid from him, and the Judge followeth thee at the heeles : and therefore whatsoeuer thou art , looke about thee, and doe nothing but what thou wouldest doe openly, for all things are opened vnto him: Sara may not laugh and not bee seene : Gehezi may not thinke to Lye and not be knowne: they that will not come to the Banquet must stand at the doore.

What doe ye thinke that God doth not remember our sins which we doe not regard ? for while wee sin, the Scorde runnes on, and the Judge setteth downe all in the Table of remembrance, and his Scrole reacheth vp to Heauen.

Item, for lending to vsurie ;
Item, for racking of Rents :
Item, for deceiuing thy Brethren ;
Item for falshood in Oathes ;
Item, for thy yelow Scarft Kuffs ;
Item , for curling thy Hayre ;
Item , for painting thy Face ;
Item, for selling of Benefices ;
Item,

Item, for starving of Soules ;
Item, for spending thy time and
estate, in excessive playing at
Cardes, Dice and other unlaw-
full games; Item, for sleeping in
the Church; Item, for prophane-
ning the Saboth day : with a
number more hath God to call to
account; for every one must an-
swere for himselfe : the Fornica-
tor for taking of filthy pleasure;
O Sonne, remember thou hast
taken thy pleasure, take thy pu-
nishment.

The carelessse Prelate, for
murdering of many thousand
soules.

The Land-lord, for getting
mony from his poore Tennants,
by racking of his Rents: see the
rest, All they shall come like
Sheepe to the slaughter, when
the Trumpet shall sound, and
the Heauen and Earth shall come
to Iudgement against them :
when the Heavens shall vanish
like a scrowle, and the Earth
shall

The Trumpet of the soule,

shall consume like fire, and all the creatures standing against them : The Rocks shall cleave assunder, and the Mountaines shake, and the foundation of the Earth shall tremble, and they shall say to the mountaines, couer vs, fall vpon vs, and hide vs from the presence of his anger and wrath, whom wee haue not cared for to offend : but they shall not be couered and hid; but then they shall goe the blacke way, to the Snakes and Serpents, to be tormented of Devils for ever : O paine unspeakable ! and yet the more I expresse it, the more horrible it is : When you thinke of a torment passing all torments, and yet a torment passing all that : yet this torment is greater then they and passing them all.

Imagine you see a sinner going to Hell, & his Sommer gape at him, his acquaintance looke at him, the Angels shout at him, and the Saints laugh at him, and

and the Devils rayle at him,
and many looke him in the face ;
and they that said they would liue
and dye with him, forsake him,
and leaue him to pay all the
score : When Iudas would restore
his bribes : Esau would cast vp
his Portage ; Achan would cast
downe his gold ; and Gehezi
would refuse his Gifts ; Na-
buchadnezer would bee humb'ler ;
Balam would bee faithfull , and
the Prodigall Sonne would bee
fame.

We thinke I see Achan run-
ning about, where shall I hide my
Gold that I haue stolne, that it
might not bee seene , no? stand
to appeare for a witnesse against
mee ?

And Iudas running to the high
Priests , saying : Hold , take a-
gaine your money , I will none
of it , I haue betrayed the inno-
cent blood.

And Esau crying for the b'les-
sing when it is too late, hauing

solde his Birth-right for a messe
of Pottage.

Woe, woe, woe, that ever we
were borne : or where is that Di-
ues, that would beleene this, be-
foze he felt the fire in Hell, or that
would beleue the poore Lazarus
in the world, to be better then
himselſe, befoze that dreadfull
day come, when they cannot helpe
it if they would neuer so faine,
when repentance is too late : He-
rod shall then wish that he were
Iohn Baptist : Pharao would wish
that hee were Moses : and Saul,
would wish that hee had been Da-
uid. : Nabuchadnezar, that he had
bene Dauieel : Hammon to haue
bene Mordochus : Esau would
wish to be Iacob : and Balam
would wish he might dye the
death of the righteous : When he
will say, I will giue more then
Ezeckias : Cry more then Esau : Fast
more then Moses : Pray more
then Daniell : Weepe more then
Mary Magdalen ; Suffer more
stripes

Stripes then Paul : abide more in-
prisonment then Machai : abide
more cruell then any mortall
would doe, that it might bee, *Ire,*
goe yee Cursed: might be, come yee
Blessed.

Yea, I would giue all the goods
in the world, that I might escape
this dreadfull day of wrath and
Iudgement, and that I might not
stand amongst the Goet. & that
I might liue a Begger all my life,
and a Leaper : & that I might
endure all Plagues and sores fro
the top of the head, to the sole of
my foote, sustaine all sicknesse, and
greifes, that I might escape this
Iudgement!

The guiltie Conscience cannot
abide to heare of this day : the silly
Sheepe when she is taken will not
bleate, but you may carry her, and
she will be subiect: but the Swine
if she be once taken, she will roare
and cry, and thinkes she is neuer
taken but to be slaine. Of all
things

things the guilty Conscience cannot abide to heare of this day; for they know that when they heare of it, they heare of their owne condemnation.

I thinke if there were a generall collection made thzough the whole world that there might be no Judgement day, then God would be so rich, that all the world would goe a begging, and be as a wast wildernesse.

then the Conetent Judge would bring forth his bribes; the crafty Lawyer would fetch out his bagges; the Usurer would giue his gaine, and the idle Seruant would digge vp his Talent againe, and make a double therof. But all the money in the world, will not serue for our sinnes: but the Judge must answer for his bribes: he that hath money, must answer how he came by it, and if it condemnation must come vpon euery soule of them; then shall the Sinner be euer dying, and neuer

uer dead ; like the Salamander
that is euer in the fire and neuer
consumed.

But if you come there , you
may say as the Queene of Saba
sayd to Salomon, I beleeued the
report that I heard of thee in
mine owne Countrey , but the
one halfe of thy Wisdome was
not told me : If you come there
to see what is done; you may say,
now I beleeue the report that
was told me in mine owne Coun-
trei concerning this place , but
the one halfe as now I feele I
haue not heard of : now chuse
you whether you will Reioyce or
Remember : whether you will
stand amongst you Blessed, or a-
mongst you Cursed : whether
you will enter while the Gate is
open , or knocke in vaine when
the Gate is shut : whether you
will seeke the Lord whil'st hee
may be found , or bee found
of him when you would not bee
sought; being run into the bushes
with

The Trumpet of the soule,

with Adam to hide themselves :
whether you will take your
Heauen now heere, or your Hell
then there : or through tribulation
to enter into the Kingdome of
God ; and thus to take your Hell
now here, or your heauen then
there in the life to come, with the
blessed Saints and Angels, so that
hereafter you may leade a new
life, putting on Iesus
Christ and his righ-
teousnesse.



A deuoute



*A Deuoute, Prayer, for a
Christian Family.*

O Lord prepare our hearts to pray.

E Ternal God, giuer to
them which want, com-
forter of them which
suffer, and forgiuer of them
that repent: we haue nothing
to render thee but thyne own:
If we wil giue thee our bodies
and soules, they should be sa-
ned by them, as is our dutie,
and none of vs can per-
forme it: Therefore thy Sonne
dyed, and thy Spirit descen-
ded, and thy Angels guide,
and thy ministers teach to
helpe the weaknesse of men.

And

All things call vpon vs to call vpon thee; and wee are prostrate afore thee, before we knowe how to worship thee: Euen since we arose, we haue tasted many of thy blessings, and, wee haue begun to serue our selues, before we begin to serue thee: why shouldst thou bestow thy health, thy wealth, and rest, and libertie vpon vs, more then vpon others? We can giue no reason for it, but that thou art mercifull: And if thou shouldest drawe all backe againe, we haue nothing to say but that thou art iust:

Our finnes are so grievous and infinite, that we are faine to say with *Iudas*, I haue sinned: and here stop, because wee cannot reckon them.

All things serue thee as they did at the first; onely men are
sinners

sinners in the world.

Our heart is a roote of corruption, our eyes are the eyes of vanitie, our eares are the eares of follye, our mouthes are the mouthes of deceit, our hands are the hands of iniquitie, and euery part dishonours thee, which would be glorified of thee.

The vnderstanding, which was giuen vs to learne vertue, is apte now to apprehend nothing but sin: The will which was giuen vs to affect righteousness, is apte now to learne nothing but wickednesse. The memorie, which was giuen vs to remember good thinges, is apte now to keep nothing but euill things: There is no difference betwene vs and the wicked: we haue done more against thee this Weeke, then

then wee haue done for thee
since we were borne, and yet
wee haue not resolved to a-
mend: but this is the course
of our whole life; first wee
sinne, and then wee pray thee
to forgiue it, and then to our
sinnes againe, as though wee
came to thee to aske leave to
offend thee. And that which
should get pardon at thy
hands for all the rest, that is
(our prayer) is so full of toys
and fancies, for want of Faith
and reuerence, that when wee
haue prayed, we had need to
pray againe, that thou shouldest
forgiue our prayers, be-
cause wee thinke least of thee,
when wee pray vnto thee.

What Father but thou could
suffer this contempt and he be
condemned still? yet when we
thinke vpon thy Son, all our
feare

A Devout Prayer.

fear is turned into Ioy, because his righteousness for vs, is more then our wickednesse against our selues. Settle our Faith in thy beloued Sonne, and it sufficeth for all our iniquities, necessities, & infirmities. Now Lord we goe forth to fight against the world, the flesh, and the Deuill: and the weakest of our Enemies, is stronger then wee; therefore we come vnto thee, for thy holy spirit to take our part; that is, to change our mindes, and wils, and affections, which we haue corrupted; to remoue all the hinderances which lett vs to serue thee; and to direct all our thoughts, speeches, and actions, to thy glory, as thou hast directed thy glory to our saluation.

Although we be sinners (O
C Lord)

Lord) yet we are thine, and
theretore wee beseech thee to
seperate our sinnes from vs,
which would seperate vs from
thee; that we may be ready to
euery good, as we are to euill.
Teach vs to remember our
sinnes, that thou maist forget
them, and let our sorrow here
preuent the sorrowe to come.

We are made like thee, let
not flesh and blood turne the
Image of God, to the Image
of Sathan. Our foes are thy
foes, Let not thyne enemies
preuaile against thee, to take vs
from thee, but make thy word
vnto vs like the Starre which
led vnto Christ; make thy be-
nefits, like the pillar which
brought to the Land of pro-
mise; make thy Crosse, like the
Messenger, which compelled
Guests vnto the Banquet, that
wee

we may walke before men like examples, & alway look vpon thy Son, how he would speake and doe, before we speake or doe any thing.

Keepe vs in the feare of thy Maiestie, that wee may make conscience of all that we doe, and that we may count no sin small; but leaue our lying, and swearing, and surtetting, and couetting, and boasting, and flaunting, and inordinate gaming, and wanton sporting, because they draw vs to other sinnes, and are forbidden as straighthly as others.

Let not our hearts at any time be so dazeled, but that in all Temptations, we may discern betweene good & euill, between right and wrong, between Truth and error: And that wee may iudge of all
C 2 things

things as they are, and not as they seeme to bee. Let our mindes be alwayes so occupied, that wee may learne something, out of euery thing and vse all those creatures, as meanes and helpes prepared for vs to serue thee. Let our affectiōs growe so toward one another, that wee may loue thee, as much for the prosperitie of others, as if it were our owne.

Let our Faith, and Loue, and Prayer, bee alway so ready to goe vnto thee, for our helpe, that in sicknesse we may finde patience, in prison wee may finde ioy, in pouerty wee may finde contentment, and in all troubles wee may finde hope. Turne all our ioyes to the ioy of the holy Ghost, and all our peace to the peace of conscience, and all our feares to the
fear

A deuout prayer.

feare of sinne ; that wee may
loue righteousnesse , with as
great good will, as euer wee
loued wickednesse; and goe
before others in thankfulnessse
towards thee, as farre as thou
goest in mercy towards vs be-
fore them; taking all that thou
sendest, as a guilt, and leauing
our pleasures before they leaue
vs, that our time to come, may
be a repentance of the time
past, thinking alwayes of the
ioyes of Heauen, the paines
of hell, our own death, and the
death of thy Sonne for vs.

Lord, we are vnworthy to
aske any thing for our selues,
yet thy fauour hath preferred
vs to be petitioners for other;
Therefore wee beseech thee to
heare vs for them, and them
for vs, and thy Sonne for all.

Blesse thy vniuersall Church
with

A Devout Prayer.

with truth, and peace, and thy holy discipline. Strengthen all thē which suffer for thy cause, and let them see the Spirit of Comfort comming towards them, as thy Angels came to thy Son when he was hungry.

Be mercifull vnto all thole which lye in anguish of Conscience, for remorce of their sins: as thou hast made them examples, so teach vs to take example by them, that we may looke vpon thy Gospell, to keepe vs from dispaire, and vpon thy Law, to keep vs from presumption.

Haue mercy vpon this sinfull Land, which is sick of long prosperitie: Let not thy blessings rise vp against vs, but endue vs with grace as thou hast with riches, that we may goe before other Nations in Religion

gion, as we goe before them
in plenty.

Giue vs such harts as thy
seruanes should haue, that thy
will may be our will, that thy
Law may be our Law, & that
we may seeke our Kingdome
in thy Kingdome.

Giue vnto our King an vn-
derstanding heart, vnto his
Counsailers the spirit of coun-
sell, vnto all Iudges the spirit
of iudgement, vnto thy Mini-
sters the spirit of Doctrine,
vnto the People the spirit of
obedience; that we may all re-
taine that communion here,
that wee may enioy the com-
munion of Saints hereafter.

FINIS